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VOL. XIII. NEW SERIES. NO. 4.

BLOOMFIELD, N. J., FRIDAY, MARCH 3, 1893.

PRICE FIVE CENTS.

"SOME TRIVIAL THINGS."

NOTES OF A SERMON BY THE REV. ELBERT CLEMENT AT WATERBURY.

The Rev. Elbert Clement preached last Sunday evening in the Waterbury M. E. Church, taking for his text part of the fifth verse of the third chapter of James, "Behold how great a matter a little fire kindleth!"

He commenced by speaking of the power of the tongue and the importance of trivial things said and done. That the helm of a vessel was a little thing, but its power was great enough to turn the ship and guide it on its course. He spoke of the general use and the abuse made of the tongue, and the importance the Apostle attached to it, and the general principles involved in its use. "Little things," said the speaker, were of great importance as they were the atoms that go to make up the whole. Great principles were involved in their use or abuse.

A little truth, a little lie or a little drop of blood were as important as things of greater magnitude. The little things may lead to results as vast in their magnitude as the universe itself. That it was an endless road should we attempt to follow the little things that go to make up life. A little snow flake or a rain drop were as important to show the wisdom and power of God as a constellation of stars.

That the present was a day of unkindness to the Scriptures, and there were those who were ever ready to scoff and sneer at them. He believed that in attempting to undermine them was to do an injury. That everyone should be cautious in their criticisms of them. That care should be taken to investigate before criticizing. No one should have the audacity to criticize without full knowledge of the facts. He called attention to the Mosaic law in relation to the taking of a kid and cooking it in its mother's milk, which was sneered at by the wisecracks (who are plentiful enough) and whose confidence is equal to their capacity, who laughed at the idea of God condescending to show us how to cook.

He said that in the stewing of real, according to natural philosophy, there were principles that involved the welfare of all mankind, and that he would like to say that if somebody would come and teach us the art of healthful cookery he thought they should have the highest degree that could be conferred upon them, giving indeed than D. D. or L. L. D., higher as his reasons that good cooking would prolong life beyond the allotted time while poor cooking destroys life.

There were some people with hard hearts and some with tender hearts, between which there was a vast difference. Some are born so, as witness the boy who delights to kill flies, and the tender-hearted boy who protests against it.

There are some boys ready to take a cat by the ear and tail and pull it apart, who naturally are tough. It was possible for a tender heart to grow hard, of which there was an illustration when the French King could look from his palace window and witness the massacre of St. Bartholomew, when 70,000 innocent men, women and children were slain. Then there are some when there is sickness at home who are so loving and so tender that in sympathy they grow thin and careworn.

There are others whose cheeks are full, who do nothing but live on the wife's earnings, who get drunk and come home and beat their children. They became so gradually because of the life they were leading.

Look at Rome. She had her heroic days and her heroes were many men. They used their power generously and were loved and admired by the women. This was before the reign of tyrant Tarquin. After his reign Rome had her arenas in which 120,000 people assembled to see 10,000 gladiators fight 10,000 others until 10,000 of them were dead, and saw the wild beasts tear and devour them.

Hardness of heart came with the contemplation of such sights and made them ready for the reign of the tyrant, and made them ready for the vandals to come in and destroy Rome.

Practical jokes fit a person for a tyrant or a monster, as does any act that inflicts unnecessary cruelty upon another.

He said that one of the quarrels God has with us to-day is the abuse we make of the skill and wisdom with which he has endowed us. He gives us the wheat, the rye, the corn and

the barley and what do we do with them? We brew them into the devil's beverage which leads men to commit all the crimes there are the decalogue. He said that there should be gratitude in our hearts for all God has done for us.

We should do much and suffer much before doing that which steals away a man's brain; we make use of the ability God has given us to destroy others and commit wrongs that make angels weep.

There are those who sneer because it is said, Thou shalt not muzzle the ox that treads the grain, yet there is wisdom in that. As they thresh out the grain with their feet they are entitled to the mouthful taken as they tread the rounds.

Go to Homestead and look at the bloody men on the banks of the river, or go across to the other side and look at 150,000 or 175,000 men out of employment and millions of spindles standing idle.

The question of the Rights of Man is involved and it is a question that will shake the foundations of the world. God will enforce the principle of the rights of man.

The man who is down and who is ground down has the same rights that man has who is up. The man in the cold, chilly climate of Siberia is as much a man as the Emperor of Russia, and some day the emperor will be called to account.

There are those who laugh at Samson and his long hair, and sneeringly speak of the Lord in that connection. We human beings are not so full grown as we think. The Apostle knew who he was dealing with and told them he could not give them strong meat. We want to know how to be righteous, and it was easier to know than to do.

Sometimes events would draw men up and out of themselves. Who is he who shall dwell in the Holy hill? Those whose lives fit them to dwell there.

Such men, if you please, as Governor McKinley, who, when he made an endorsement for a friend, did not hide behind his wife's apron; and his wife, who gave up all these are the sort of men and women we want, but such people are very scarce.

Samson comes to people who are slaves to redeem them. How shall he do it? Samson was dedicated to holiness. The long hair and beard was a symbol, the sign and seal of what he was—and he was more than a match for all the Philistines. He was captured and while a prisoner his hair and beard began to grow and his heart feeling began to grow in the heart and so he has strength to pull down the pillars of the temple and save his people. Was there anything in that to sneer at?

The Rate-making Power. This is what Aldace F. Walker, chairman of the joint committee of the Trunk Line and Central Traffic associations, says about railroad rates in The Railway Age and Northwestern Railroaders: "The fact is—and it is so often overlooked that it must be stated strongly—the rate-making power of a railway company is its highest corporate function. It is a character power. Its control rests ultimately in the hands of the directors and represents the most important duty of the several boards. But instead of this our country has been treated to a carnival of rates—rates—rates. Hundreds of thousands of tariffs have been filed in Washington during the last five years. The directors of every corporation have practically abdicated this most important duty and have left it in the hands of subordinates, who have patiently developed a most ingenious confusion through which they alone are competent to pick their way."

The Color of the Waistcoat. Life lessons from private sources that when a gentleman goes to an entertainment to which he has received an engraved invitation he should wear a white waistcoat. If the invitation is written, he simply wears the usual black waistcoat. It is perhaps unnecessary to inform our readers that the man who ignores this rule is no gentleman. Still we have been advised a host of times to wear a white waistcoat. It is not in perfect harmony with his invitation.

It is to be expected, however, that his waistcoat were what it ought to be, should be, for instance, a distinguished author, a high church dignitary or an eminent scientist, the hostess might allow him to sit in the kitchen rather than have him ejected from the premises—Life.

A Lake That Cannot Freeze. In the vicinity of Chesterdown there is a picturesque lake which, because of the fact that it has never been known to be ruffled or disturbed by the most violent storms, is called Still pond. This pond has never been known to have even a ripple on its surface, and during the recent intense cold weather was not frozen, but was a favorite resort for waterfowl.—Cor. Baltimore Sun.

TOWNSHIP COMMITTEE.

SPECIAL MEETING TO ACT UPON THE SEWER QUESTION.

The Township Committee held a special meeting on Saturday afternoon to receive the report of the Sewer Committee. The report provided a general discussion and a very long session was held. Messrs. Rayner and Stout were appointed as a committee to confer with Messrs. Wilson and Crane from the Montclair Committee in regard to the sewer which Montclair desired to build through Bloomfield to connect with the outlet sewer. All the members of the Township Committee were present except Mr. Lockwood who was out of town.

Mr. Rayner reported that the committee had held a conference with the subcommittee from Montclair, Mr. Owen, the engineer of Montclair, being present. Our Committee offered Montclair \$4000 and the right of way through Bloomfield from the township line at Washington Street to the joint outlet sewer, corner of Franklin Street and Newark Avenue. Montclair in consideration was to construct the sewer along the designated route, the pipes to be 24 inch instead of 20 inch, so as to accommodate Bloomfield, its depth to conform to the Bloomfield system, determined by our engineer, house connections to be constructed at the expense of Bloomfield. All the conditions as imposed by Bloomfield upon Montclair in a former proposition as to time of construction, cost of maintenance of sewer, the restoration of streets to original condition were conceded by the Montclair subcommittee. Montclair insisted however that for their own system of sewerage through Bloomfield they would only require to go through one territory at an average depth of nine feet, while to accommodate both the Bloomfield and Montclair systems, the average increase throughout the entire distance would be four feet. The additional cost imposed upon Montclair by allowing Bloomfield to use the sewer for its system would be at least \$7,500. The Committee from Montclair at first would not accept the Bloomfield proposition but offered to leave the amount to the engineers of both townships and if the two could not agree to call in a third who was disinterested and from such sum as they should agree upon 25 per cent was to be deducted as a compensation for right of way. This proposition of Montclair being vague and indefinite and so many questions entering into the same, the Bloomfield subcommittee refused to entertain it.

After some three hours deliberation the Montclair sub-committee agreed to accept the Bloomfield proposition and recommended the same to their Township Committee, provided that the Bloomfield Township Committee ratified the proposition.

Our Township Committee accepted the report of the Sub Committee and directed that an ordinance and a contract with Montclair be prepared for the Montclair sewer through Washington Street, provided that the Montclair authorities construct such a sewer as will completely accommodate the Bloomfield sewerage system, to be hereafter determined by our engineer, Bloomfield to pay for such accommodation \$4000.

Electric Heating. Electricity generated for heating or for any other purpose must be produced at the cost of the expenditure of some other form of energy, such as the burning of coal or the force of falling water. As the latter form of power is hardly available for use in New York, it follows that if electric heating is to become a commercial phase of life in that city, current will be supplied to consumers from central stations in which coal is burned under the boilers, precisely similar to existing plants for the supply of light and power. The conversion and transmission of heat by this process is not economical, and current from coal burning stations in sufficient quantities for heating could only be used by the wealthy, to whom its convenience and cleanliness would commend itself.

It is apparent, however, that the "coal barons" would have nearly as much to say about the supply of fuel to such stations as to individual consumers at present, although it is probable that the mere cost of coal and labor would be proportionately reduced by the use of cheaper grades of fuel and by central stations. Doubtless electric heating has a great future, but at present it seems to be principally available in localities where water power can be utilized in the prime movers.—Chicago Western Electrician.

Steam and Electricity in a Fog-of-war. At the T. E. W. in West Lynn a few days ago a locomotive was coupled to a mammoth electric motor, and power was applied to them in opposite directions. Neither one gained a particle for quite awhile, but finally with the aid of sand thrown on the track the locomotive came off victorious.—Boston

CAHENSLEYISM DISCUSSED.

A CORRESPONDENT WHO CRITICIZES THE PROTESTANT PHASE OF IT.

Editor Bloomfield Record:

The controversy which has not only been agitating the diocese of Newark but has also attracted earnest attention throughout the whole country has a claim for more than the short paragraph given it in your issue of the 17 instant. You say, "In his [Arch-bishop Satolli's] letter he has laid down the rule that the services [in the Roman Catholic Church in Bayonne] shall be conducted in the English language, discontinuing the use of a foreign tongue as soon as possible. This is of great benefit to the German and all nationalities who come here to make their homes, as they cannot too soon acquire our language for their own good."

Can you not give us some account of the origin of Cahensleyism, tell us what it means, whether its principles are limited to the Roman Catholic Church, or whether other churches are not influenced by its spirit though not coming precisely within its letter. American Protestants very generally must have observed Bishop Wigger's course with deep interest if not anxiety. Indeed how could any American, no matter to what church he belonged, have read of the proceedings of the German Catholic Congress held in Newark last summer without being pretty thoroughly stirred up by the non-American principles enunciated and adopted by that congress? But what could be done? It was supposed by many Protestants that in the Roman Catholic Church priests and laymen subjected their patriotism to the behests of their bishops and archbishops. But to the surprise of all such Protestants two American priests dared oppose such principles. Father Corrigan of Hoboken was the first to enter the lists. The bishop attempted to discipline him, but soon withdrew his forces. Then Father Killen of Bayonne appealed to Monsignor Satolli against the bishop's action in closing a church where the parishioners were English speaking, in forcing them to attend a German Catholic Church. We all know the result, and we rejoice with our American Catholic brethren and fellow citizens that Americanism has triumphed over foreignism. Father Killen in his commentary on the decision is reported as saying, "The Monsignor laid down the normal principle that English is the language of the Church as well as of the politics and of the institutions of this country. A German-speaking congregation may have a German-speaking priest until its members are able to speak the language of the country."

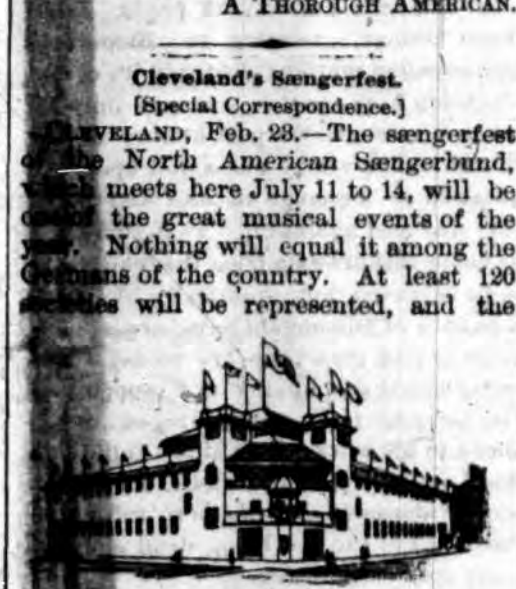
This is eminently wise; it is also loyal to the national spirit. One of the most anxious questions that Americans are now considering is, "How can this overwhelming body of immigrants be nationalized?" The Roman Catholic Church, despite the un-Americanism of its parochial schools, has contributed largely towards the solution of this question. Are all Protestant Churches as loyal? Not to discuss this question fully (and indeed I cannot, for I am not acquainted with the facts) I will merely say that I am told that there are in the territory covered by Bishop Wigger's diocese many German Lutheran Churches and schools in which the German language alone is used; and that of these both a church and a school are within a block of the new famous St. Henry's German Church in Bayonne. What a contrast!

Now it is right in the Lutheran as in the Catholic churches, that German should be used "until its members are able to speak the language of the country." But—and here is the danger-line—the Protestant churches go on beyond where the Catholics stop. Nor is this limited to the Lutheran Churches; are not the Presbyterians doing the same? When should the German Presbyterian Churches that are scattered through the land give up German and use English? In cities it would seem difficult ever to do it, for there is a constantly increasing tide of newcomers to be cared for. But in places like our own town, how is it? Who knows? Is it a fact that the children in this town, born of German parents attend only services in German? Are their associations chiefly or altogether with one another? Or are they associating with the children

of native Americans and so becoming thoroughly Americanized? When all English take the place of German in the church? When will there be an American generation here of German descent? While asking these questions I will add another, and true that it is proposed to start a German day school in connection with the church? I most earnestly say not, and yet I have heard that there are friends of such a project. It may be only idle rumor, which we are responsible for a great many of the current beliefs of the day. Let everything, however slight, which delays a thorough Americanization of immigrants—certainly of their children—be removed from the way; let everything which tends to the keeping of that end be heartily encouraged.

A THOROUGH AMERICAN.

Cleveland's Sengerfest. (Special Correspondence.) CLEVELAND, Feb. 28.—The Sengerfest at the North American Sengerfest grounds here July 11 to 14, will be one of the great musical events of the season, and it is among the largest of the country. At least 120 choruses will be represented, and the



MEMORIAL HALL. The Sengerfest will number 8,000, being the largest ever held in this country. The soloists will include the finest voices of this country and Europe. The festival will be held in the northeast corner of the public square, in the very center of the business section of this beautiful city, a fine and airy auditorium will be erected for the festival of song. The floor space will cover an acre, and the structure will be as beautiful as its temporary character will permit. It will be 168 feet long and 100 feet wide, and will be erected in the center of the square. The walls will be of staff, and the interior of cement and other materials. The temporary World's Fair building which the temporary World's Fair building will be erected in the center of the square. The floor space will cover an acre, and the structure will be as beautiful as its temporary character will permit. It will be 168 feet long and 100 feet wide, and will be erected in the center of the square. 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